No Wicked Man a Wise Man,

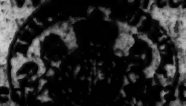
True Wisdom DESCRIBED.

The

EXCELLENCY

OF

Spiritual, Experimental and Saving Knowledge, above all Humane *Wisdom* and *Learning*: With *Directions* how to become Wise.



Wherein also is proved, [illegible] that Sensual Men account the greatest [illegible], is indeed the most perfect Slavery and Vassallage.

BEING

A *choice* & *cheap* Gift to *profit* & *please* a Friend.

By *R. Younge* [illegible] in *Essex*. Florilegus.

Licensed and Entred according to Order.

Receive my instruction and not silver, and knowledge rather then choice gold. For wisdome is better then rubies, and all the things that may be desired are not to be compared to it, Prov. 8. 10, 11. *See* Job 28. 15. to 20. Prov. 1. 23. Psal. 111. 10. Joh. 7. 17. Psal. 25. 9, 14. Eccles. 2. 26. Prov. 28. 5. James 1. 5. Rare Scriptures touching *Wisdome*.

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True *WISDOM* Described, &c.

Section 1.

MEn no more differ from *beasts*, *plants*, *stones*, in shape, speech, reason, then some men differ from others in *brain*, in *heart*, in *life*: Whence the very *heathen Poets* usually and most fitly compare some men to *stones*, for their hardness and insensibleness; others to *plants*, that only fill their veins; a third sort to *beasts*, that please their senses too; a fourth to *evil Angels*, that only sin, and cause others to sin; a fifth to *good Angels*, that are still in motion, always serving God, and doing *good*, yet ever rest.

Besides, experience teaches, that mens *judgements* and *censures* are as various as their *hallats*: for what one *admires*, another *slights*, as is evident by *our Saviors auditors*, of which some *admired*, others *censured*, a third sort *wept*, a fourth *scoft*, a fifth *trembled*, a sixth *blasphemed* when they heard him. And how should it be otherwise? when the greater part are as deeply in *love* with *vice* and *errour*, as the rest are with *vertue* and *truth*; when mens *conditions* and *constitutions* vary as much as their *faces*; as the *holy Ghost* intimates, in comparing several men, to almost every several creature in the *Universe*. Nor is the Epicure more like a *Swine*, the Lustful person a *Goat*, the [illegible]udulent man a *Fox*, the Backbiter a *barking Dog*, the [illegible]rer an *Asp*, the Oppressor a *Wolf*, the Persecutor [illegible], the Church-robber a *Wild Bore*, the Seducer a *Serpent*, yea a *Devil*, the Traytor a *Viper*, &c. 2 *Tim.*4.17. *Luk.*13.32. *Phil.*3.2. *Psal.*22.12,13, 16,20,21. & 74.13,14,19. & 80.13. *Mat.*23.33. *Dan.*7.4,5,6. &c. *Zeph.*3.3,4, &c. *Cant.*2.14,17. &c. then every of them is unlike another.

Amidst so much variety, I have chosen to acquaint you how one man differs from, and excels another in knowledge and wisdom; and to prove that *to be wise indeed, is the portion but of a few*, even in our *Goshen*, where is so much means of Light and Grace.

All

All sorts of men may be comprised under one of these three Heads:

The { *Sensual.* / *Rational.* / *Spiritual.*

For if you observe it, some men like the *Moon at Full*, have all their light towards earth, none towards heaven: Others like the *Moon at Wain* or Change, have all their light to *heaven* wards, none to the earth: a third sort like to the *Moon in Eclipse*, as having no light in it self, neither towards *earth*, nor towards *heaven*. Insomuch that one excels another (in wisdom) as the *stars excel one another in glory*. Of which particularly.

First, There is no less difference between the *rational* and *sensual*, the *wise* & *simple*, the *learned* & *unlearned*, then there is between *men* and *beasts*, as *Menander* speaks; or between the *living* and the *dead*, as another hath it: and yet the *rational* do not so far excel the *sensual*, as the *spiritual* excel the *rational*.

Touching these *three degrees of comparison*, I begin with the *sensual*. Sensual, or (as wise *Solomon* calls them) brutish men, that have been ill bred, are so drowned in sin and sensuality, and their spirits so frozen, and pitifully benummed with worldliness, and wicked customs, that they cannot judge aright, either of spiritual matters, or rectified reason. They know no other way then the *flesh leads* them. It is the *weight* that sets all their *wheels* a going; the *horses* that draw their *chariot*, the very *life* of their *corruption*, the *corruption* of their *life*, without which they do nothing. Yea in matters *divine* and *spiritual*, they are of as deep a judgement as was *Callico*, who stuft his pillow (a brass pot) with straw, to make it soft. Or that *German Clown*, who undertook to be very ready in the *ten Commandments*, but being demanded by the *Minister* which was the first, made answer, *Thou shalt not eat*. Or that simple Fellow, who thought *Pontius Pilate* must needs be a *Saint*, because his name was put into the *Creed*. They are like the *Ostrich*, Job 39.17. whom *God hath deprived of wisdom, & to whom he hath given no part of understanding*. And which leaves them without all hope of being wiser, they had rather keep *conscience blind*, that it may *flatter them*, then *inform it*, that it

may give a *just verdict against them*; counting it less trouble to believe a *favorable falshood*, then to examine *whether it be true*.

Secondly, They are so far from receiving instruction, that they will scorn and scoff at their Admonishers. As do but tell them of their *Swearing*, *drinking*, *whoring*, you are sure to be call'd *Quaker*, *Phanatick*, or the like. Yea what a clamour will the *blundering rabble* make, if they but hear one reprove a blasphemer, or any way endeavour to stop them in their way to destruction? and what a number of sharp and deadly *arrows* will each of them shoot both at the *good* and *goodness*, affirming with *incredible impudence*, accompanied with *invincible ignorance*, that there are not *worse* men in the *world*, then the *Religious*? and still *the more sottish, the more censorious*. It is the nature of ignorant and carnal men, *that walk after the flesh, in the lusts of uncleanness*, (whom St. *Peter* calls *Brute beasts led with sensuality, and made to be taken and destroyed*) *to speak evil of the things which they understand not*, 2 *Pet.*2.12. Nor will they *believe* any thing, but what they *see with their eyes*, or *feel with their fingers*.

And as in *spiritual*, so in *natural things* also. *An Ignorant Rustick* seeing *a Geometrician drawing of Lines*, not knowing to what end he doth the same, is apt to judge him *foolish* and *phantastick*: Tell *a plain Country fellow* that the *Sun* is bigger then his *Cart-wheel*, and *swifter in course* then the best of his *Horses*, he will laugh you to scorn: yea, I have red of *a simple Clown that killed his Ass* for *drinking up the Moon*, which he had a little before seen in the water: and of another, that *looking into his Well*, and seeing *face answer face*, ran home in all haste to call for *aid to apprehend the thief*. And commonly as they *have no reason*, so they will *hear none*. Now he that will *learn* of none but *himself*, hath *a fool to his Teacher*; and *such as refuse admonition, are bruitish*, as the *holy Ghost* affirms *Prov.*12.1. *And destroy their own souls*, chap. 15.32. By all which it appears, that their *knowledge* is *ignorance*, their *wisdom folly*, their *sight blindness*. They neither consider what *reason* speaketh, or *religion commandeth*; but what the *will* & *appetite* affecteth. For *will* is the *Axeltree*, *lusts* and *passions* the *wheel*

wheels whereupon all their actions are carried and do run. *Appetite* being their *Lord*, *Reason* their *Servant*, and *Religion* their *Slave*. Whereas Religion should govern their judgement, judgement and reason their wills and affections, as *Adam* should have done *Eve*. *They that are after the flesh, do mind the things of the flesh: The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be*, Rom. 8. 5, to 9. So that it is impossible for fleshly minded men, to believe what Sots they are, touching the good of their souls. Wherefore when we see the *folly* and *misery* of those that serve sin and Satan, and how peevishly averse they are to their own eternal salvation, let us pity them, as being so much more worthy our commiseration, as they are more uncapable of their own misery. And so much of the first sort, namely, *Sensualists*.

Sect. 2. Secondly, There is another degree of *knowledge*, that is accrued or obtained by *education* & *learning*, *observation* & *experience*, called *natural* or *speculative knowledge*, or *reason improved*. For *humane learning*, is as *oyl to the lamp* of our *reason*, and makes it burn clearer; but *faith* & *illumination* of the *Spirit*, more then doubles the sight of our minds, as a *prospective glass* does the *corporal sight*, Mar. 16. 17. 1 Cor. 2. 7, to 17. Joh. 12. 46. For as the *soul* is the *lamp* of the *body*, and *reason* of the *soul*, and *religion* of *reason*, and *faith* of *religion*, so *Christ* is the *light* and *life* of Faith, *Joh.* 1. 9, & 8. 12. *Acts* 26. 18. *Ephes.* 5. 14. *Christ* is the *sun* of the *soul*, *reason* & *faith* the *two eyes*: reason discerns natural objects, faith spiritual and supernatural. We may see far with our bodily eye sense, farther with the minds eye reason; but farther with the souls eye faith then with both. And the *believer* hath the addition of *Gods spirit*, & *faith above* all other men. *I am the light of the world*, saith our Saviour, *he that followeth me* (meaning by a lively faith) *shall not walk in darkness, but shall have the light of life*, Joh. 8. 12. & more see two *eyes* then *one*; yea, the *day* with *one eye*, does far more things *descry*, then *night* can *do* with more then Argos *eyes*. So that as meer *sense* is uncapable of the rules of reason, so reason is no less uncapable of the things that are *divine* and *supernatural*, Jer. 10. 14.

1 Cor.2.14,15,16. Eph.5.8. And as to *speak* is onely proper to *men*, so to know the secrets of the *Kingdom of heaven*, is onely proper to *believers*, Psal.25.14. *Prov.*3.32. *Amos* 3.7.

Now of *natural* and *speculative knowledge*, the wicked have as large a share as the godly; but of *spiritual experimental* and *saving knowledge*, which is *supernatural*, and *descendeth from above*, *Jam.*3.17. *and keepeth a man from every evil way*, Prov.2.12. the *wicked* have no part with the *godly*. Whence all men in their natural condition are said to be *blind & in darkness*, Mat.4.16. & 15.14. *Eph.*4.18,19. & 5.8. whereas *believers* are called *children of light*, *and of the day*, 1 Thes.5.5. 1 Pet.2.9.

Nor is this kind of knowledge any way attainable but by grace from above. No learning, experience, or pains in study and *books*, will bring them to it, *Ephes.*1.17,18. & 3.19. except they become *new creatures*, have *hearts*, *eyes* and *ears* sanctified from above, and that the *holy Ghost* becomes their teacher, *Deut.*29.2,3,4. *Psal.*111.10. *Job.*15.15. *Rom.*8.14,15.

Nor is it saving knowledge that they seek after; for though many of them be great seekers after knowledge, great painstakers to become wise; yet it is not divine and supernatural knowledge that they labour for, or desire.

Indeed *wisdom* in the largest sense, hath ever carried that shew of excellency with it, that not only the *good* have highly *affected* it, (as *Moses* who *studied* for wisdom, and *Solomon* who *prayed* for wisdom, and the *Queen of Sheba* who *travelled* for wisdom, and *David*, who to get wisdom, *made the word his counsellour*, *hated every false way*, *and was a man after Gods own heart*) but the very *wicked* have laboured for it, who are ashamed of other vertues; as, O the pleasure that rational men take in it! *Prov.*2.3,10,11. & 10.14. *Phil.*3.8.

Knowledge is so *fair a Virgin*, that every clear eye is in love with her; it is a *Pearl* despised of none but *Swine*, Prov.2.3, 10,11. (whereas brutish and blockish men as little regard it) they who care not for one dram of goodness, would yet have a full scale of knowledge. Amongst all the trees of the garden, none so pleaseth them as the *tree of knowledge*. And as wisdom is excellent *above all*, so it is affected *of all*, as Oyl

was,

was, both of the wise and foolish Virgins. It hath been a Mark that every man hath shot at, ever since *Eve* sought to be as wise as her Maker: but as an hundred shoot, for one that hits the White; so an hundred aim at wisdom, for one that lights upon it, *Eccles.*7.28. because they are mistaken in the thing: for as *Jacob* in the dark mistook *Leah* for *Rachel*, so many a blind soul takes that to be wisdom, which is not; like *Eve*, who thought it wisdom to eat the forbidden fruit; and *Absalom*, who thought it wisdom to lie with his Fathers Concubines in the sight of all the people; and the *false Steward*, who thought it wisdom to deceive his Master. And so of *Josephs* brethren, of *Pharaoh* and his deep Counsellors, of *Achitophel*, of *Herod*, of the *Pharisees* in their project to destroy *Jesus*; and many the like. All these thought they did wisely, but they were mistaken, and their projects proved foolish, and turned to their own ruine.

*Sect.*3. But take some instances to prove that all sorts of Naturians are Fools, in comparison of the Godly. I'll begin with those that repute themselves, & are reputed by others, the wisest amongst men: And they are your *profound Humanists*, and *cunning Politicians*, wherein you shall see, whether the most and greatest number are not grosly mistaken in their opinions and verdicts touching wisdom.

First, for *profound Humanists*, a man would think that they were incomparably wise, for none so thirst after knowledge and wisdom as they, and to get it they are no niggards of their labour: nor do they leave any thing unstudied but themselves. They know all parts and places of the created world, can discourse of every thing visible and invisible, divine, humane, and mundane, whether it be meant of substances or accidents, are ignorant of nothing but the way to heaven, are acquainted with all Laws and Customs, save the Law of God, and Customs of Christianity; they are strangers no where but in the Court of their own Consciences: Yea, they build as hard, and erect as high as did the *Babel-builders*, but all to no purpose; they never come to the *roof*, and when they die, they are undone. They spend all their

time in ſeeking after wiſdom, as *Alchimiſts* ſpend all their *Eſtates* to find out the *Philoſophers ſtone*, but never find it; they never attain to that, which is true wiſdom indeed. For as the *ragged Poet* told *Petronius*, that *Poetry* was a kind of learning, that never made any man rich: ſo *humane learning* of its ſelf, never made a wiſe man.

As thus (if I may be ſo bold) what is it, or what does it profit a man, to have the etymology and derivation of wiſdom and knowledge, without being affected with that which is true wiſdom indeed, to be able to *decline vertue*, yet *not love it?* to have the *theory*, and be able to prattle of wiſdom by *rote*, yet not know what it is by *effect* and *experience*? To have as expert a *tongue*, and as quick a *memory* as *Portius*, a perfect underſtanding, great ſcience, profound eloquence, a ſweet ſtile? To have the force of *Demoſthenes*, the depth of *Theſius*, the perſwaſive art of *Tully*, &c. if withal he wants Grace, and lives remiſly? With the *Aſtronomer*, to obſerve the motion of the *heavens*, while his heart is buried in the *earth?* to ſearch out the *cauſe* of many *effects*, and let paſs the conſideration of the principal, and moſt neceſſary? With the *Hiſtorian*, to know what others have *done*, and how they have *ſped*, while he neglects the imitation of ſuch as are gone the right way? With the *Law-maker*, to ſet down many Laws in particular, and not to remember the *common Law* of nature, or *Law general* that all muſt die? Or laſtly, with *Adam* to know the Nature of all the Creatures: and with *Solomon* to be able to diſpute of ever thing, even from the *Cedar* to the *Hyſſop* or *Pellitory*; when in the mean time he lives like *Dives*, dies like *Nabal*, and after all goes to his own place with *Judas?* Alas! many a Fool goes to hell with leſs *coſts*, *leſs pains*, and far more *quiet*: That is but *raw knowledge*, which is not *digeſted* into *practice*. It is not worth the name of knowledge, that may be *heard* only and not *ſeen*, *Joh.*13.17. *Deut.*4.6. *Good diſcourſe* is but the *froth of wiſdom*: the ſweet and *ſolid fruit* of it, is in *well framed actions*: that is true knowledge, that makes the knower bleſſed. We only praiſe that *Mariner*, that brings the *Ship* ſafe to the *Haven*.

What

What saies *Aristotle?* to be *wise* and *happy* are terms reciprocal. And *Socrates*, That learning, saith he, pleaseth me but a little, which nothing profits the owner of it, either to *vertue* or *happiness*; And being demanded, Who was the wisest and happiest man? He answered, He that offends least. He is the *best* scholar that *learns of Christ obedience, humility*, &c. He is the best *Arithmetician*, that can *add grace to grace*; he is the *best learned*, that knows how to be *saved*. Yea, all the *Arts* in the world, are *artless Arts* to this.

Sect. 4. The *best knowledge* is about the *best things*; and the perfection of all knowledge, to *know God*, and *our selves*: Knowledge and learning, saith *Aristotle*, consisteth not so much in the *quantity*, as in the *quality*; not in the *greatness*, but in the *goodness* of it. A *little gold* (we know) is more worth than *much dross*: a little *Diamond*, than a *rockie Mountain*. So one drop of wisdom, guided by the fear of *God*; one spark of spiritual, experimental, and saving knowledge, is more worth than all humane wisdom and learning: yea, one *scruple of holiness*, one *dram of faith*, one *grain of grace*, is more worth than *many pounds of natural parts*. And indeed, Faith and Holiness, are the nerves and sinews; yea, the soul of saving knowledge.

What saith *Aristotle?* No more then the knowledge of goodness, maketh one to be named a good man; no more doth the knowledge of wisdom alone, cause any person properly to be called a wise man. Saving knowledge of the truth, works a love of the truth known: yea, it is a uniform consent, of knowledge and action. He only is wise, that is wise for his own soul: he whose conscience pulleth all he hears and reads to his heart, and his heart to *God*: who turneth his *knowledge* to *faith*, his faith to *feeling*, & all to walk worthy of his *Redeemer*. He that subdues his *sensual desires* and *appetite*, to the more *noble faculties* of *reason* and *understanding*, and makes that understanding of his to serve him, by whom it is, and doth understand. He that subdues his *lusts* to his *will*, submits his will to *reason*, his reason to *faith*; his faith, his reason, his will, himself, to the *will of God*:

this

this is practical, experimental, and ſaving knowledge; to which the other is but a bare name, or title. *A competent eſtate* (we know) *well husbanded*, is better than *a vaſt patrimony neglected*. Never any meer man (ſince the firſt) knew ſo much as *Solomon*; many that have known leſs, have had more command of themſelves.

Alas! they are not always the wiſeſt, that know moſt: for none more wiſe and learned in the worlds account, then the *Scribes* and *Phariſees*; yet Chriſt calls them four times *blind*, and twice *fools* in one chapter, Mat. 23. And the like of *Balaam*, 2 *Pet.* 2. 16. who had ſuch a prophetical knowledge, that ſcarce any of the Prophets had a clearer revelation of the *Meſſiah* to come. And the ſame may be affirmed of *Judas* and *Achitophel*; for many that know a great deal leſs, are far wiſer. Yea, one poor *crucified thief*, being *converted*, in an hours time, had more true wiſdom and knowledge infuſed into him, then had all the *Rulers*, *Scribes* and *Phariſees*.

It is very obſervable, what the *high Prieſt* told the *Council*, as they were ſet to condemn *Chriſt*, *Ye know nothing at all*: he ſpake truer then he meant it; for if we know not the *Lord Jeſus*, our knowledge is either *nothing*, or *nothing worth*. Rightly a man knows no more then he practiſeth. It is ſaid of *Chriſt*, 2 *Cor.* 5. 21 that he *knew no ſin*, becauſe he *did no ſin*: in which ſenſe, he *knows no good*, that *doth no good*. *Theſe things if ye know*, (ſaith our Saviour) *happy are ye if ye do them*, Joh. 13. 17. and in *Deut.* 4. 6. *Keep the commandments of God, and do them; for this is your wiſdom and underſtanding before God and man.*

What is the *notional ſweetneſs* of *honey*, to the *experimental taſte* of it? It is one thing to know what riches are, and another thing to be Maſter of them: it is not the *knowing*, but the *poſſeſſing* of them that *makes rich*. Many have a depth of knowledge, and yet are not *ſoul-wiſe*; have a *Library* of *Divinity* in their *heads*, not ſo much as the leaſt *Catechiſm* in their *Conſciences*; *full brains, empty hearts*. Yea, you ſhall hear a *flood* in the *tongue*, when you cannot ſee one *drop* in the *life*. Inſomuch, that in the midſt of our ſo much light, and means

of

of Grace, there be few, I fear, that have the sound and saving knowledge of Jesus Christ, *and him crucified*, which was the onely *care* and *study* of St. *Paul*, 1 *Cor.*2.2.

*Sect.*5. And that I am not mistaken, the effect shews: For if men knew either God or Christ, they could not but love him; and loving him, they would keep his Commandments, *Joh.*14.15. For *hereby* (saith St. *John*) *it is manifest that we know him, if we keep his commandments*, 1 Joh.2.3. But *he that saith, I know him, and yet keepeth not his commandments, is a lyar, and there is no truth in him*, ver.4. What saith our *Saviour? This is life eternal to know thee the onely true God, and Jesus Christ whom thou hast sent*, Joh.17.3. But how shall a man know, whether he hath this knowledge? *Answ.* St. *John* tells you, 1 *Joh.*2.3. and so plainly, that you cannot be deceived, except you desire to deceive your own soul.

The knowledge of God that saves us, is more then a bare apprehension of him; it knows his *power*, and therefore *fears* him; knows his *Justice*, and therefore *serves* him; knows his *mercy*, and therefore *trusts* him; knows his *goodness*, and therefore *loves* him, &c. For he that hath the saving knowledge of *God*, or of *Christ*, hath every other Grace: there is a sweet correspondence between *every one*, where there is *any one* in truth: As in the *generation*, the *head* is not without the *body*, nor the *body* without each *member*, nor the *soul* without its *powers* & *faculties*; so in the *regeneration*, where there is *any one* grace in truth, there is *every one*, 2Cor.5.17. If you will see it in particulars, read *Psal.*9.10. *Jer.*9.24. 1 *Joh.*4.6. *Joh.*4.10. 1 *Joh.*4.7,8 & 2.3. *Job* 42.5,6. which Scriptures shew, that as *feeling* is inseparable to all the *organs of sense*, the *eye sees and feels*, the *ear hears and feels*, the *pallate tastes and feels*, the *nostrils smell and feel*; so knowledge is involved in every grace: Faith *knows and believes*, Charity *knows and loves*, Patience *knows and suffers*, Temperance *knows and abstains*, Humility *knows & stoops*, Repentance *knows & mourns*, Obedience *knows & does*, Confidence *knows & rejoyces*, Hope *knows and expects*, Compassion *knows and pities*: Yea, as there is a power of *water in every thing that grows*; it is *fatness* in

the

the *Olive*, *sweetness* in the *fig*, *cheerfulness* in the *grape*, *strength* in the *Oak*, *talness* in the *Cedar*, *redness* in the *Rose*, *whiteness* in the *Lilly*, &c. So knowledge is in the *hand obedience*, in the *mouth benediction*, in the *knee humility*, in the *eye compassion*, in the *heart charity*, in the *whole body* and *soul piety*. Alas! If men had the true *knowledge* of *Jesus Christ*, it would *disperse* and *dispel* all the *black clouds* of their reigning *sins* in a moment; as the *Sun* doth no sooner shew his face but the *darkness* vanisheth: or as *Cæsar* did no sooner look upon his *enemies*, but they were gone. *Egypt* swarmed with *locusts*, till the *west wind* came, that left not one: He cannot *delight in sin*, nor *dote upon this world*, that knows *Christ* savingly.

Vertue is ordained *a wife for knowledge*; and where these two joyn, there will proceed from them *a noble proginie*, *a generation of good works*. Again, as the *water* engendreth *ice*, and the *ice* again engendreth *water*, so *knowledge* begets *righteousness*, and *righteousness* again begetteth *knowledge*. It is between *science* and *conscience*, as it is between the *stomach* and the *head*; for as in *mans body*, the *raw stomach* maketh a *rhumatick head*, and the *rhumatick head* maketh a *raw stomach*; so *science* makes our *conscience good*, & *conscience* makes our *science good*: Nor is it so much *scientiæ capitis*, as *conscientia cordis*, that knows *Christ* and *our selves*; whence *Solomon* saith, *Give thine heart to wisdom*, Prov. 2. 10. and *let wisdom enter into thine heart*, Prov. 4. 4. And when he would acquaint us how to become wise, he tells us, that *the fear of the Lord is the beginning of wisdom*, Prov. 1. 7. as if the *first lesson* to be *wise*, were to be *holy*. Again, if it be asked, Why the *natural man perceiveth not the things of the spirit of God*? Saint *Paul* answers, he cannot know them, *because they are spiritually discerned*, 1 Cor. 2. 14. and indeed, if they are *spiritually discerned*, how should they discern them that have not the *spirit*? For though the *outward man* receives the elements and rudiments of Religion by *breeding* and *education*, yet his *inward man* receiveth them by *heavenly inspiration*, 1 *Cor.* 2. 11, 12, 13. & 12. 3, 8. *Mat.* 16. 16, 17. *Deut.* 29. 2, 3, 4. *Psal.* 111. 10. *Luke* 24. 45. *John* 15. 15. And this alone is enough

enough to prove, that no wicked man is a wise man: for if *God* alone be *the giver* of it, we may be sure that he will reveal his secrets to none but such as he knows will improve their knowledge to his glory and the good of others: Even as the *husbandman* will not *cast* his *seed*, but into ground that will return him a good *harvest*, *Psal.* 25. 14. *Luk.* 24. 45. *Mark* 4. 34. *Gen.* 18. 17. 1 *John* 4. 7.

Sect. 6. But would these men (any one, even the best of them) thus improve, or imploy their knowledge? Or do they desire it to any such end? No: but to some other end, as I shall in the next place acquaint you.

Some men desire *not to know*, some desire *onely to know*: Or rather thus, Few men in comparison desire knowledge, fewer that desire divine and supernatural knowledge, fewest of all that desire to be the better, or that others should be the better for their knowledge: More particularly, a world of men *desire knowledge* for no other end but *to remove their ignorance*; as *Pharaoh* used *Moses*, but *to remove the plagues*. Others again *study* the *Scriptures*, and other good *Books*, only to *make gain* thereof; or to be the abler *to dispute* and *discourse*, as *boys* go into the *water*, only to play and paddle there, not to *wash* and be *clean*. With *Eve*, they highly desire the *tree of knowledge*, but regard not the *tree of life*.

As I would fain know what fruit or effect the knowledge of most men produces in them, except it be to inable them to *dispute* and *discourse*, to *increase wit*, or to *increase wealth*, or to *increase pride*, or perhaps to *increase Athism*, and to make them the more able and cunning *to argue against the truth* and power of Religion? Whether the utmost of their aim be not to *enrich*, *dignifie*, and *please themselves*; not once casting the eye of their souls at *Gods glory*, their *neighbours good*, or their *own salvation*? Whether their main drift be not *purchasing of a great estate* for them and theirs, without either fear of God, regard of men, or the discharge of their duty and calling? Again, whereas a *godly man* and a *good Christian*, thinks himself as happy in *giving light* to others as in *receiving it* himself; how many are there, who as them-

themselves are never the better (I mean in regard of grace) for their great wisdom and learning, so no more are others; for commonly they resemble *dark lanthorns* which *have light, but so shut up*, and reserved *as if it were not*: and what is the difference betwixt *concealed skill* and *ignorance*? it is the *nature and praise of good, to be communicative*, whereas if their hidden knowledge do ever look out, it casts so *sparing a light*, that it onely argues it self to have *an unprofitable being*.

And for the most part these men if they may be thought *great Rabbies, deep* and *profound Scholars*, this is the height of their ambition, though neither the *Church be benefited*, nor *God glorified* by it; whereas they ought the contrary: for as the *grace of God* is *the fountain* from which our wisdom *flows*, so the *glory of God* should be the *Ocean* to which it should *run*: yea, that *God* may be *honoured* with, and by our *wisdom*, is the only *end* for which he *gives us to be wise*: And for default of this *end*, he not seldom crosseth the *means* whereby while men strive to *expel ignorance*, they *fall into error*; as *an Emperick* to *cure one disease, causeth a worse*. Briefly, to conclude this point, So many as are *puft up with* their *knowledge*, or do not *part with their sins*, shew that they never sought it for *Gods glory*, but for their *own honour and glory*. And certainly if we seek not *Gods glory* in doing his *work*, he will give us no *wages* at the latter *end*.

Sect. 7. But for men to do *no good* with their gifts is not all; yea it were well if that were the *worst*, for not a few of them resemble *Achitophel* and *Jonadab*, who *employed their wit wickedly*, and do *mischief instead of good* with their wisdom: like *Herod*, whom you shall see *turning over the Bible, searching the Scriptures, examining the Prophets*; but to what end and purpose? *To know good*, but *to do evil*: yea, the greatest evil under the Sun, *slay Christ in the cradle*: With many, their *knowledge* and *learning* is not *for God* & for *Gideon*, but *for Antichrist* and *for Babylon*: and so of all other gifts; how many are the worse for them? As give *Saul a Kingdom*, and he will *tyrannize*; give *Nabal plenty*, and he will be

drunk;

drunk; give *Judas* an *Apostleship*, and he will *sell his Master* for mony; let *Sermantus* have a *good wit*, he will exercise it *in scoffing at holiness*. Briefly, how oft doth *wisdom* without *grace* prove like *a fair estate* in the hands of *a fool*, which not seldom becomes the *owners ruine*: Or *Absoloms hair*, which was an ornanent, wherewith he *hanged himself*: So that *wisdom* without *grace*, is nothing else but a cunning way of *undoing our selves* at the last. Many mens knowledge to them, being like *the Ark to the Philistims*, which did them *more hurt than good*; when their knowledge makes them *prouder*, not *better*; more *rebellious*, not more *serviceable*; as it is, *Isa.* 47. 10. *Thy wisdom and thy knowledge they have caused thee to rebel.* And very often this falls out, that as the *best soyl* usually yeildeth the *worst air*, so without grace there is nothing more pestilent than a deep wit, no such prey for the *Devil*, as a *good wit* unsanctified. Wit and *learning* well used, is like the *golden ear-rings* and *bracelets* of the *Israelites*, abused, like the same *gold* cast into an *Idol*; than which, nothing more abominable.

Now when it comes to this, That they fight against *God* with the *weapon* he hath given them; when with those the *Psalmist* speaks of, *Psal.* 73. 9. *They set their mouths against heaven, and are like an unruly Jade*, that being *full fed kicks at his Master*; what course doth *the Lord* take with them? *Answ.* Read but that *Parable*, Luke 19. 24. John 7. 17. it will inform you: For to him that *useth his Talent of knowledge well*, he giveth *more*; as to the servant that used his talents well, he doubled them: but to them that use not their knowledge well, much more if they abuse it, he *taketh away* that which he had formerly *given* them: as he took *heat* from the *fire* when it would *burn* his Children, *Dan.* 3. 27. As you may see, *Isa.* 44. 25. [illegible] *Thess.* 2. 10, 11, 12. *Joh.* 7. 17. *Psal.* 1[illegible]. 1 *Cor.* [illegible]. 26. *Prov.* 28. 5. *Mat.* 21. 43. *Acts* 26. 28. *Isa.* [illegible] & 44. 25. & 6. 9, 10. *Dan.* 2. 19, 23. *Job* 5. 13, 14. [illegible] & 12. 40. *Rom.* 1. 28. *Eph.* 4. 18, 19. 1 *Cor.* 1. 20. [illegible] 10, 11, 12. turn to the places, for they are rare. *I will destroy the tokens of the South-sayers, and make*

them

them that conjecture, fools: I will turn the wise men backward, and make their knowledge foolishness, saith the Lord, Isa. 44.25. *He taketh the wise in their own craftiness, and the counsel of the wicked is made foolish,* Job 5.13. the case of *Achitophel:* And justly are they forsaken of their reason, who have abandoned *God*; yea, most just it is, that they who *want grace*, should *want wit* too. And so much of abusing their gifts.

Lastly, These great knowers and wise men are so far from desiring soul wisdom, and saving knowledge to the ends before specified, that they do not at all desire it, for that it suits not with their condition. For *Natural men* desire only *humane* and *mundane knowledge: Spiritual men*, that which is *heavenly* and *supernatural*: and the reason why they *desire it not*, is, for that they *know it not*. A man *desireth not* that he *knoweth not*, saies *Chrysostom*; neither are *unknown* evils *feared*: wherefore the work of *Regeneration*, begins at *Illumination*, Acts 26.18. *Col.*1.13. 1 *Pet.*2.9.

Now according as men are wise, they prize and value this wisdom, and endeavour to obtain it, *Prov.*18.15. For it is more true of *divine wisdom*, than it was of that *Grecian beauty*: *No man* ever *loved her*, that *never saw her*; *no man* ever *saw her, but he loved her*.

And so on the contrary, according as men are ignorant and blockish, they under-value and dis-esteem it, hate it and are prejudiced against it: And hereupon *carnal men* being *blinded* by the *Prince of darkness*, together with their own *wickedness*, and being of a *reprobate judgement*, do most usually and familiarly term and esteem this *soul-wisdom*, this divine, spiritual, experimental, and saving-knowledge, to be meer *foolishness* or *madness*, Wisd.5.3. to 9. and the Professors thereof to be *fools* and *madmen*: *Elisha* was counted no better, 2 *Kings* 9.11. and the rest of the *Prophets*, Hos.9. 7. & St. *Paul*, Acts 26.20. and all the *Apostles*, 1 Cor.4.10. Yea, our *Saviour Christ* himself with open mouth was pronounced *mad* by his *carnal hearers*, Joh.10.20. *Mark* 3.21. and this hath been the worlds vote ever since. The sincere

Christian

Christian was so reputed in *Pliny*'s time, and after in St. *Austin*'s time: yea, *Julian* the *Pelagian* could give St. *Austin*, that he had none of the *wise Sages*, nor the *learned Senate of Philosophers* on his side; but only a company of *mean Tradesmen*, of the vulgar sort, that took part with him: whose answer was, *Thou reproachest the weak things of the world, which God hath chosen to confound the things that are mighty.*

Unworldly men *Christian wisdom* seems *folly*, saith *Gregory*. And well it may, for even *the wisdom of God is foolishness with the world*, 1 Cor. 1. 18, 23. therefore *no disparagement to us* his servants, if they repute us fools; nor I think *any honour to such sensualists that so repute us*. However we will give them their due; For,

Sect. 8. I grant that in some kind of skill they out-strip the best of *Gods* people, who, if they are put to it, may answer as *Themistocles* did when one invited him to *touch a Lute*; for as he said, *I cannot fiddle*, but *I can make a small town a great State*: So the godly may say, we cannot give a solid reason in Nature, why *Nilus* should *over flow* only in the Summer, when *waters* are at the *lowest*? Why the *Loadstone* should *draw Iron*, or incline to the *pole-star*? How the *heat of the stomach*, and the *strength of the nether chap* should be so great? Why a *flash of lightning* should *melt the sword*, without making any *impression in the scabbard*? Kill *the child in the womb*, and *never hurt the Mother*? How the *waters* should *stand upon a heap*, and yet *not ever flow the earth*? Why the *clouds* above being *heavy with water*, should not fall to the *earth* suddenly, seeing *every heavy thing descendeth*? Except the reason which *God* giveth, *Gen.* 1. 6. & *Job* 38. 8 to 12. & 26. 8. *Psa.* 104. 9. But we know the mystery of the *Gospel*, and what it is to be *born anew*, and can give a solid *reason of our faith*: we know that God is *reconciled* to us, the *Law satisfied* for us, our *sins pardoned*, our *souls acquitted*, and that we are in *favour* with God; which many of these with their *great learning* do not *know*. And thus the *godly* are proved *wiser* than the *wisest humanist* that wants grace. You

have likewise *the reasons* why these *great knowers know no thing* yet as they *might* and *ought* to know; that is to say,

First, Because they are *mistaken* in the thing; they take *speculative knowledge* for *soul wisdom*; and *soul saving wisdom* to be *foolishness* and *madness*. Now if a man take his *aim* amiss, he may *shoot* long enough ere he *hit* the *white*: and these men are as one that is *gone* a good *part* of his *journey*, but must *come back again* because he hath *mistaken* his way.

Secondly, Because they are *Unregenerate*, and want the *Eye of Faith*.

Thirdly, For that they *seek* not to *God* for it who is the *giver* thereof, & without whose *spirit* there is no attaining it.

Fourthly, Because they are *proud*, and so seek not after it, as *supposing* they *have it* already.

Fifthly, Because if they *had* never so *much* knowledge, they would be *never the* holier, or the *better* for it, but rather the *worse*; nor would they imploy it to the *honour of God*, or the *good of others*.

Sixthly, Because they either *do*, or would *do mischief* in stead of *good* with their knowledge.

Seventhly, Because they will not consult with the *word* about it, nor *advise* with *others* that have already attained to it. Or thus, They *read* and *hear* the Scriptures and mind not, (I mean the spirituality *of the word*) or *mind* and understand not, or *understand* and remember not, or *remember* and *practise* not. No, this they intend not of all the rest, and they that are unwilling to *obey*, *God* thinks *unworthy* to *know*.

When the *Serpent* taught knowledge, he said, *If ye eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil*: But God teacheth another lesson, and saith, If ye will not *eat the forbidden fruit*, your eyes shall be opened, and you shall know good and evil, *Rom.* 12.2. See *Psa.* 111.10. & 119.97,98,99,100. Or if you do eat it, you shall be like *images that have ears, and cannot hear*, Rom. 12.2. Isa. 6.10. Mat. 13.14. Psal. 115.6.

From all which Reasons we may collect, That there are but *a few* amongst us, that are *wise indeed*, and to purpose; for these *Seven Hinderances* are appliable to seventy seven

parts

parts of men in the *Nation*. Besides, if these *great knowers know so little*, how *ignorant* are the *rude rabble*, that despise all knowledge? Nor can it be denied but all impenitent persons, all *unbelievers* (who prefer their *profits* and *pleasures* before *pleasing* of *God*; as *Herodias* preferred *John Baptists head* before the one *half of Herods Kingdom*) are *arrant fools*; yea, fools in *Folio*: For if they were wise, says *Bernard*, they would foresee the *torments of Hell*, and prevent them.

And so *wise* are the *godly*, for they prefer *grace*, and *glory*, and *Gods favour*, before *ten thousand worlds*.

And so much to prove, that he is the *wisest* man, whose knowledge lies in the *best things*, (as the *weaker vessel* may hold the *better liquour*) and that if men be never so learned, except they have learned the *Mystery of the Gospel*, and *what it is to be born again* by their own experience (which few with their great learning do indeed know) they are in *Gods account*, no better then *fools*. I come now to prove, that the *greatest Politician* is a *verier fool* then the *former*.

Sect. 9. Secondly, if we shall look upon the most *cunning Politician*, with a single eye, *judge righteous judgement*, and not *according to appearance only*, we shall find that the *greatest Politician is the greatest fool*; For he turns all his *Religion* into *hypocrisie*, into *statisme*, yea, into *Atheism*, making *Christianity* a very *footstool* to *policy*. I confess they are *wiser in their generation*, *then the children of light*, so are so acknowledged by *Christ* himself, *Luke* 16.8. But why? not that there is a deficiency of *power* in the godly, but will: for could not *David* go as far as *Achithophel*? could not *Paul* shew as much cunning as *Tertullus*? yes, surely if they would: but because their *Master*, *Christ*, hath commanded them to be *innocent as Doves*, They have resolved in an heroical disposition with *Abraham*, Gen. 14. 21. *that the King of Sodom shall not make them rich*. No crooked, or indirect means, shall bring them in profit; they will not be beholden to the *King of Hell for a shoo-tie*. And hereupon the *Foxes wiles*, never enter into the *Lions* head.

But to speak of them as they are: These *cunning Politicians*, in stead of being *wise as serpents*, they are *wise serpents*,

they are so acted in subtilties, through time and practise, that they are near upon as wise, as that *old serpent the devil*. Indeed he hath *one trick beyond all theirs*; for like a *cunning fencer*, he that *taught them all their tricks*, *kept this* one to himself, namely, how to *cheat them of their souls*. But take a short *character* of them.

They are such *cunning dissemblers*, that like *Pope Alexander* the sixth, what they *think*, they never *speak*: *Why is this cast away*, saith *Judas*? *Crafty cub*, he would have had it himself. They are like *a fellow that rides to the Pillory*, they *go* not the *way* they *look*. They will *cut a mans throat under colour of courtesie*, as *Ulysses* by *gold*, and *forged letters*, was the means of *stoning Palamides*, even while he *made shew of defending him*. And then to wipe off all suspition from themselves, their *gesture* and *countenance* shall be like *Julius Cesar's*, who seeing *Pompey's* head, fell a weeping, as if he had been sorry for it, when by his only means it was cut off. So like *Rowers in a boat*, whilst in their *pretence* they *look one way*, in their *intent* they *go the quite contrary*: As our *Saviour* found it to fare with the *Pharisees* and *Sadducees*, Ma. 16. 1, 3. which made him to conclude with, *O hypocrites*! Nor shall any man be able to determine, either by their *gesture*, *words*, or *actions*, what they resolve, though like *Hebrew letters*, you *spell them backward*. Only this you may be sure of, that they do not *intend*, what they *pretend*: Like as in *jugling feats*, though we know not how they *are done*, yet we know well, that they are *not done* as they *seem* to be.

Now if they can any way advantage themselves by another's ruine, and do it cunningly, as *Jezabel* did, when she *killid Naboth*, *by suborning false witness against him*, *and proclaimed a Fast before the murder*: Though all such *policy* be but *misery*, and all such *knowledge ignorance*, Yet, O how wise they think themselves! but they are grosly mistaken: for wherein doth this their great wisdom consist? but first, in being *wise to deceive others*; as the *Old serpent did our first Parents*: or secondly, in the end to *deceive themselves*, as the same *serpent* did, which brought a *curse upon himself* for so doing.

ing, *Gen* 3. The crafty *Fox* hugged himself to think how he had cozened the *Crow* of her *break-fast*: but when he had *eaten* it, and found himself *poysoned with it*, he wisht the *Crow* her own again. Wealth got by deceit, is like a piece of *buttered sponge*, *an Italian Trick*, it *goes down* glib, but in the *stomack*, *swells*, and will never be got out *again*. The gains a man gets by deceiving, at last he may put in his eye, and yet see himself miserable. *Sin is* the *greatest cheater* in the world, for it *deceives the deceiver*.

Sect. 10. That it is so with them, and all others who go to counsel, and leave the *God of wisdom behind* them, let their case be viewed in other persons. What saith *Pharaoh to his deep Counsellers? Come let us do wisely, when indeed he went about that which destroyed both him and his Countrey.* The *Scribes*, *Pharisees*, and *Elders took counsel against Christ*; as though they would most wisely prevent their own salvation. *Josephs brethren*, to prevent his having dominion over them (as his *dreams* imported) thought they had taken a very wise course, in *selling him to the Ishmaelitish Merchants*, which was indeed the only means to effect it. *They murder Christ, lest the Romans should come*: and by so doing, their coming was hastned. The *Jews* say, *Come let us kill him, that the inheritance may be ours*: but in killing him, they lost the inheritance and themselves too. And so it always fares with our *Machivilians* in the end, speed they never so well for a time. For let the *Devil* promise them never so fair, (suppose it be a *Kingdom*) the *upshot* will be but *sad* and *doleful*: as it fared with *Athaliah*, who having *slain all the Kings seed*, that she alone might raign, *lost* both the *government*, and *her life too*. Or as it did with *Abimelech*, who slew *seventy* of his *brethren*, that he might with safety enjoy the *Kingdom*, *lost both it, and his life with it*. And many the like we read of.

Whence St. *Ambrose* observes, that the *plots of the wicked*, always return upon *their own heads*. As *Pope Hildebrands* servant, by *stumbling*, was *killed* with that stone he should have thrown down on *Frederick the Emperour*, at his Devo-

tions. Or as *Griphus* his Mother, was made to take that draught, wherewith she intended to poyson him. Yea, how little was *Judas* set by of the *High Priests*, when once he had served their turn? How did they shake him off in that pitiful distress, with, *Look thou to it?* And so how *poor* are the *witches*, that in confidence of these promises, even *sell their souls to the Devil?*

See here in these few Examples, you have the *depth* and solidity of *our greatest* and wisest *Politicians*, and yet lewd men, most ridiculously and absurdly, call *wicked policies*, *wisdom*, and their *successe*, *happiness*. But herein *Satan* makes them *of all fools the superlative*, in mistaking *villany* and *madness*, for the *best vertues*. And what is the *summa totalis* of all, but this? *Faux*-like, they *project other mens overthrow*, *purchase their own*. Neither hath any man been *wise to do evil*, but his wisdom hath had an *evil end*. As O the multitude of *Examples* that are *recorded*, to give credit to this Doctrine! was not the *wisdom of the serpent* turned into a curse? the *wisdom of the Pharisees* into a wo? the *wisdom of Ahithophel* into folly? the *wisdom of Nimrod* into confusion? the *wisdom of the unjust Steward* into expulsion out of *Heaven*? the *wisdom of Jezabel*, into a shameful death? &c. So that in the issue, their case proves but like the *Spiders*, that was *weaving a curious net to catch the swallow*; who when she came, bore away both *net* and *web*, and *weaver* too. Wherefore, O *God*, make me but *soul-wise*, and I shall never envy their knowledge, that pity my *simplicity*: Let me be *weak in policy*, so I may be *wise to salvation*.

And I cannot but wonder to see, how the most are mistaken in them; but being thus discovered, I hope it will appear, that as *love* and *lust* are *not all one*, so a *cunning Politician* and a *wise man* are not *both one*. As we have seen some that could *pack the Cards*, and yet were *not able to play well*.

Sect. 11. True, if men shall *look upon them side-ways*, as *Apelles painted Antigonus*; that is, upon their strength of brain and parts *alone*, and not consider them *whole*, and together,

gether, their *abilities* with their *deficiencies*, they will call them for wise men, and so be mistaken. But,

If you would know how to call them, they are properly *subtle persons*, as the *Holy Ghost* stiles *Jonadab*, who gave that wicked and crafty counsel to *Amnon*, 2 Sam.13.3,5. And *the woman of Tekoah*, 2 Sam.14.2. And *Elimas*, Acts 13.10. as being rarely gifted to deceive, and more crafty and wily then is usual. But not wise men; for this is rather *wisdom backward*, and to study the dangerous *art of self-sophistry*, to the end they may play wily beguile themselves, and to plot *Self-treason*, then which there is no greater, when the *Betrayer* and *Betrayed* spell but *one man*.

Again, admit them the most, they are not *wise in good*, though they be *wise to do evil*: Or if you will, *wise in goods*, not *wise in grace*; For as that old *Serpent* seemed to boast, that he was richer then *Christ*, when he said, *All these are mine*, Mat.4.9. So the *Politician* may truly say, for the most part, I am *wiser* then my plain dealing neighbour *by five hundred pounds*. So that in some sense it may be said of them, as one speaks of *women*, though partially, that they are *more witty in wickedness then men*. Nor can I more fitly compare them, then to *Bats*, *Night-crows Owls*, and *Cats*, which can see better *in the dark*, then in the *light*. Their wisdom is like that of the *Polypus*, which is a most stupid and *foolish fish*, yet useth *great* skill in taking of other fishes. Nevertheless, yield them all that hath been mentioned, this is the upshot; They are *blind, and in darkness*, as having their *beginning* from *Satan*, *the Prince of darkness*, and *their end* in *Hell*, which is the *pit of darkness*: and because they are *wise only to evil*, their *wisdom* shall have but an *evil end*.

In the dialect of the *wise man*, the *greatest sinner* is the *greatest fool*, Prov.1.7. And *David* thinks, there is *no fool to the Atheist*, Psa.53.1.& 49.13. And St. *Austin* tells us, that the *wisest Politician* upon earth, the *most* ample, and *cunning Machevilian* that lives, be he a *Doctor in that deep reaching faculty*, is *worse then a fool*: for if the *Holy Ghost*, Luke 12. terms him a fool that only *laid up his own goods*, Luke 12.

18,20. find out a name for him *that takes away other mens.* And though worldly *men* call the *simple fools*, yet *God* calls the *crafty fools*, Jer. 8 9. Mat. 6.23 And of all Athiests, and *fools*, which *seem wise*, there be *no such fools* in the world, as they *that love money better then themselves.*

And so you have the *wisdom* of *Humanists*, and *Politicians* deciphered; together with the *wisdom of Gods servants*: You see the difference between them, and therein as I suppose, that neither of the former are so wise as the godly man, nor so wise as the world *reputes them*, or they *themselves*.

I confess the one speak *Latine*, *Greek*, and *Hebrew*, the other *Statutes*, *History*, and *Husbandry*, well enough to make their *neighbours think them wise*: but the truth is, they seem wiser then they are, as is said of the *Spaniard*; whereas the godly, like the *French*, are wiser then they seem. The former are *wise men in foolish things*, and *foolish men in wise things*: *sharp eyed as Eagles*, in the things of the *Earth*; but *blind as Beetles* in the matters of *Heaven*. O that they had but the wit to know, that when all is done, *Heaven is a brave place, where are such joys as eye hath not seen, nor ear heard, neither hath it entred into the heart of man to conceive the things which God hath prepared there for them that love him*, 1 Cor. 2, 9.

Sect. 12. Now as I have shewn these two sorts of men their folly, so it were as easie to prove, that *all sorts of sinners* are no better then *Sots*, and *Shallow-brains*, in comparison of the conscientious Christian. I'll give you some particular Instances. And the next that I will speak to, shall be such as come neerest to these last mentioned; that is, your *Covetous*, *Miserly Muck-worms*, who though they be near neighbours to those *Ambodexters* I last spake of, yet they are not the same men.

Now although you cannot name one *property of a natural fool*, but the *Covetous man* is in that particular *a greater fool*; Yet I will make the parallel in one onely, lest I should weary my *Reader*, before I have dispatcht all my *Clients*, or half Lifed my men.

The

The *Covetous Miser*, if you mark it, esteems not of things according to their true value; but *preferreth bables and trifles before things of greatest worth*, which is the most *remarkable property of a natural fool*, that it, being like the ignorant *Indians* in *Florida*, *Virginia*, *New-England*, and *Kenida*, who for a *Copper Kettle*, and a few *toys*, as *Beads* and *Hatchets*, will depart from the *purest gold*, and sell you a whole *Country*, with *the houses and ground which they dwell upon*.

As *Judas* preferred thirty pieces of silver, before him that was Lord of the whole world, and ransom of mankind; so the *covetous* man prefers *earth*, yea *hell* to *heaven*, *time* to *eternity*, his *body* before his *soul*, yea his outward *estate* before either *soul* or *body*. Whereas the *godly* care for the *soul* as the *chief Jewel*, and onely *treasure*; and for the *body* for the *souls* sake, and settle their *inheritance* in no *land* but the *land of promise*; their *end* being *to possess a Kingdom without end*. They are not like *Shebna*, who *built his Sepulchre* in *one Country*, and was *buried in another*. But like our *English Merchants*, that *traffique* in *Turkey*, *get wealth in Turkey*, yet *plant* not in *Turkey*, but *transport* for *England*. It cannot be said of them, as it may of the most, that they *worship the Golden Calf*, because they consider, that *Pecunia*, the *World's Queen*, (I mean, that world whereof the *Devil is King*) extends her *Regiments*, but to the *brim of the grave*, and is not current one step farther.

Worldly hearts are *penny-wise*, and *pound-foolish*; they know how to set high prizes upon the worthless *trash of this world*; but for *heavenly things*, or the *God* that owns them, they shamefully undervalue. Like *Judas*, who valued *Maries Ointment*, which she bestowed upon the *feet of Christ*, at *three hundred pieces of silver*, and *sold his Master*, on whom that odour was spent, for *thirty*. But it is not so with the *godly*, they think it the *best purchase* that ever was in the world, *to buy him who bought them*, *in comparison of whom all things else are dross and dung*, as *Paul* speaks, *Phil.* 3. 8. And indeed if we once *have him*, we *have all things*, as the Apostle argues, *Rom.* 8. 32. 1 *Cor.* 3. 21, 22, 23. So that the *godly man* is onely *rich*, the *servant of Christ* is *Lord of all*. Whereas by a just *judgement of God upon the covetous Miser*, who makes *Mammon his god*, the *Devil* makes them his *Drudges*, to *get* and bring him in *Gold*, (as the *King of Spain* does the poor *Indians*) that he may keep it in *banke*, for the *next prodigal to spend* as ill, as the other *got it*. As how often is that *spent* upon one *Christmas revelling* by the *Son*, which was *forty years a getting* by the *Father*? O fools incomparable! to take a world of *care* and *pains*, *endure* so much *grief*, *sting of conscience*, *loss of credit*, to deprive themselves of *heaven*, *damn their own souls*, to get *wealth*; and when they have *got it*, not to be a jot the *better* for it. Yea, they are less *satisfied*, and *contented* then other men, *more unlike to accommodated then mean men*; Yea, a *poor begger* that hath *nothing here*, is in better estate then a *rich Miser*, that hath nothing in effect, either *here* or *hereafter*. O that they would but use that! yea, *half that wit*, *study*, and *industry hereafter*, to *save their souls*, that they have *formerly* done to *damn them*. But hear more.

Ari-

Aristippus cared onely for his *body*, as if he had had no *soul*: *Zeno* but for his *soul*, as if he had had no *body*: *Achitophel* for his *family* alone, as if neither soul nor body had been worth caring for: but these neither for *body*, nor *soul*, nor *any thing*, but for a little *muck* to leave behind them. Yea, he can find in his heart to *go to hell for another*, that wishes him gone, and will damn his own soul to leave his son rich. Yea, what a deal of *pains* and *care* does the covetous man take for his own damnation? ever *tormenting* himself to *get* that, *far getting* whereof, he shall be *tormented*? so himself is voluntarily *miserable here and hereafter*, that *others* may be *happy*. And so much of the *Miser*. The next I will fall upon, shall be such as equal these in their *Idolatry* another way; as,

Sect. 13. Fourthly, what think you of common *Idolaters*? are not they arrant *fools*? I'll give you but one instance mentioned, *Exod.*32, and you will need no more. Turn to the place, and there you shall find that those *blockish Israelites made them a molten Calf, and then said, This is thy god, that brought thee out of the land of Egypt*, ver.34. This is such a pregnant example, that there needs no more to prove it; that a *Beast* should be *their god*, yea, and a Beast of their own making, and that this Beast should have brought them out of *Egypt*, which could not *move* it self, but as it was moved, and that before it had any being: This is such a blockish absurdity, that as one would think, should never enter into the heart of him who is endowed with a *reasonable soul*. But what can the *Prince of darkness* propound, that a *wicked heart* (blinded with the custom of sin, and given up by *God*, to be further blinded by *Satan*) will not believe? as appears, by *Isa.*6.9,10. *Psal.*69.23. *Mar.*13.15. *Joh.*12.37, 39,40. *Rom.*1,21,to 33. 2*The.*2.10,11,12. 2*Cor.*4.3,4. 2*Tim.*2.26. *Ephe.*2.2,

And such other fools are the *Papists*, though *great Clerks*, and *Wise men*, who (if I could intend to acquaint you) maintain a thousand ridiculous tenents, stifly defending those things for *truth*, which the *Holy Ghost* calls in express words, *The doctrins of devils*, 1 Tim.4.1,2,3. And most justly are they *forsaken of their reason, who have abandoned God*. Yea, most just it is, that they who want *grace*, should want *wit* too. If *Idolaters* will needs set up a *false god* for the *true*, is it not equal, that the *true God* should give them over to the *false*? Again,

Fifthly, how does *Lust* blind and bese men? when the *Adulterer* prefers a *filthy Strumpet* before his own *chaste Wife*, though his own lawful *Consort* is known to be more comely and lovely then the *strange woman*. Yea, when they shall confess the same, (as it was the speech of a Nobleman) *That were she not his Wife, he could love her above all women in the world*: a word able to rot out the tongue that spake it. But take an instance of this nature, I'll give you one amongst many very remarkable. We read, *Judg.*16. that *Sampson* cared more for this very sin, then his life. O strange debauchedness! his filthy *lust* of a *Nazarite*, leaves him scarce a man! He that might not *drink wine*, is *drunk with the cup of fornication*. How could he other then think, if Lust had not blinded and bewitched him, She whose body is mercenary to me, will easily

easily sell me to others? she will be false, if she be an *Harlot*. Was there ever such a motion made to a reasonable man? *Tell me, wherewith thou maist be bound to do thee hurt*, Who would not have spurned such a suitor out of doors? And when upon the tryal he saw such apparent treachery, he yet wilfully betrays his life by her to his enemies. All sins, all passions have power to blind and infatuate; but lust most of all. Never man that had *drank flaggons of wine*, had less reason left him, then this *Nazarite*. Many an one *loses his life*, but he *casts it away*; not in *hatred* to himself, but in *love* to a Strumpet. He knew she aimed at nothing but his slavery and death, yet had not power to deny her. He had wit enough to *deceive her* thrice, not enough to keep himself from being *deceived by her*. Thrice had he seen the *Philistims* in her chamber, ready to surprize him upon her bands; and yet will needs be a *Slave* to his *Traytor*. Yea, in effect, bids her *bind him*, and call in her *Executioners* to *cut his throat*. O beware of a *Harlot*, as you would of the *Devil!* And the rather, for that under the habit of a *woman*, it may be the Devil in shape of a woman, as some have so been cheated. But

Sixthly, what can we think of an improvident *Gamester?* Is not he a *Fool?* who will *hazard* his whole *estate* upon the *chance* of a *treacherous Die*, that flatters him with his own hand, to *throw away* his wealth *to another*. And a *Thief* he is too, for if he *wins*, he *robs another*; if he *loses*, he no less *robs himself*.

Sect. 14. Seventhly, let me refer it to any rational man, whether the *Voluptuous Prodigal* is not a stark *Fool?* who suffers himself to be stolen away for an *Apple?* For, for a little tickling of the *Palate*, a kind of running *Banquet*, he will hazard the loss of *eternal comfort*, and expose himself to a *devouring fire*, *an everlasting burning?* Isai. 33. 14. And what greater folly? Is it not a *dear purchase*, an *ill penniworth?* yea, a desperate madness, to buy the merriment of a day (yea, possibly the pleasure of an *hour* may determine it) with *ages* of pangs, with *eternity* of unsufferable *torments*, that are capable of neither *ease* nor *end*?

Nor is this all, for they run upon *Gods judgements*, as *Balaam* did upon the *swords point* in the *Angels hand*, and yet are so far from being afraid, that they applaud their own wisdom for giving such liberty to their lusts; thinking no men in the world enjoy the like *freedom*. When indeed their *bondage* is much worse then the cruel and tyrannical *bondage* and slavery of *Egypt*. For first, that *bondage* was of the *body only*, but the service of sin is of the *whole man, body and soul*.

Secondly, in the bondage of *Egypt*, they served *men*; but in this bondage, *service* is done to *sin and Satan*, most *vile Lords*, which command most *base* and *filthy works*.

Thirdly, in the bondage of *Egypt*, the most harm was *temporal* loss of *liberty*, (smart and *pain of body*;) in this service of *sin*, the loss is *eternal*, even destruction in *Hell for ever* (without the infinite goodness of *God*.)

Fourthly, in this bondage under *Pharaoh*, they had a sense of their thraldom, and desired *liberty*; in this of *sin*, men do not so much as suspect

spect themselves to be bound, but think themselves free, and *despise liberty*. Lastly, in all outward bondage, they which are bound may possibly help themselves; as by running away, or by intreaty, or by ransom: In this bondage we lie still, as it were, bound hand and foot (till God by his mercy deliver us) not having so much as the least thought of relieving our selves. By all which it appears, that such who take the *most liberty* to sin, are the *most perfect slaves* in the world, because most voluntary slaves: and that *Christs service* is the *only* true *freedom*; *his yoke an easie yoke*, his burden but as the *burden of wings to a bird*, which makes her *flie* the higher. Wherefore, as we *serve the laws*, that we may *be free*, so let us *serve Christ*, and we shall be the *freest people* alive.

A godly man being demanded, what he thought was the *strangest* and *foolishest thing in the world*, answered, *an impenitent sinner*, or an *Unbeliever*: For said he, that a man should provoke *God*, so gracious and mighty, that he should believe *Satan* the Father of lies and cruelty, forget his own death so imminent and inevitable; obey the command of his flesh, a Drudge so ignoble, admire the world so fickle and dangerous, prefer it before *Heaven* so blessed and glorious, wilfully cast *himself* into *Hell*, a place so woful and dolorous, and all *for* vanity, such a wretched emptiness; that he should *fear the blasts of mens breath*, and not the *fire of Gods wrath*, weep for the loss of *friends*, and not *for* his *soul*. And lastly, that *Christ* should *stand at the door of his heart*, craving for entrance, that he may remedy all, and make him everlastingly happy; and *God* call him every day, either by his *Word* in the mouths of his *Messengers*, or by strange *judgements*, or extraordinary *mercies* upon *himself*, or *others*, and all in vain. Such an one, sayes he, is the *most foolish and degenerate* creature alive.

Thus I might go on to *Traytors*, *Murderers*, *Backbiters*, *Seducers*, *Drunkards*, *Blasphemers*, *Persecuters* of the godly, *proud* persons, *Hypocrits*, *Thieves*, *Atheists*, and what other sinners you can name; and prove them all *fools alike*. But I have already (upon one occasion or other) done it in some other Tract, only, a word or two more, that may reach to all, that are in their natural condition, and *I* shall concude.

Sect. 15. In the last place, Are not *all wilful sinners arrant fools*? who *Adam* like, will receive whatever comes, or is offered them? be it *bribe*, or other *sinful bait*, not once thinking *this is forbidden fruit, and thou shalt die the death*. That think the *vowed enemy* of their souls, can offer them a *bait* without a *hook*? you cannot but acknowledge them stark fools, though thy *self* beest one of the number.

Again, for men to dishonour *God*, and blaspheme his Name, while he does support and relieve them, to run from him, while he does call them, and forget him, whiles he does feed them. To imitate the *common Protestants* in *Queen Marys* time, who laughed the Martyrs to scorn, and esteemed them superstitious *fools*, to lose their lives and *fortunes*, for matters of Religion, accounting Faith, Holiness, Immortality of the soul, &c. meer *fopperies* and illusions. To be *quick sighted in other mens failings*, and *blind to their own*. Are not these so many infallible properties of a *fool*?

and

and yet these are the lively characters of every sensual man. Insomuch, that if I should give you a *List* or *Catalogue* of all the *fools* in one *City*, or *Country*, you would bless your selves, that there are so few *Bedlam-houses*, & yet *so many out of their wits*, that cannot perceive or discern the same. And yet no wonder; for as before I told you, sensual men are so benighted, & puzled with blindness, that they *know no other way, then the flesh leads them*. Yea, many by *loss of conscience* become *Athiests*: and by *loss of Reason*, *Beasts*. Yea, to any thing that is spiritually good, the natural man is *blind*, and *deaf*, and *dead*, as ye may see by these ensuing *Scriptures*, 1 Tim. 5. 6. Rom. 1. 21, 22, 25. Eph. 5. 14. *Isa* 6. 9, 10. John 12. 40. Psal. 69. 23. Mat. 4. 16. & 13. 14. Eph. 4. 18, 19. & 5. 8. 1 Per. 2. 9. Acts 28. 27. Rom. 11. 8. Mat. 23. 16, 17, 19, 24, 26. & 27. 3, 4, 5. 2 Per. 2. 16. Rev. 3. 17. Rom. 5. 13. & 8. 11. Micah 7. 16. Psal. 58 4. Eph. 2. 1. *If our Gospel be hid, it is hid to them that are lost, whom the god of this world hath blinded*, 2 Cor. 4. 3, 4.

But it is otherwise with the godly: as let *Satan* and the *world* offer a wise Christian the *bait* of pleasure or profit; his answer shall be, *I will not buy repentance so dear: I will not lose my soul, to please my sense.* If affliction comes, he will consider, that *Gods punishments* for *sin*, calls for *conversion* from *sin*: and in case God speaks to him by his Word, to forsake his evil ways, and turn again to him, he will amend his course, lest if he hear not the word, he should feel the sword. Whereas nothing will confute a fool, but fire and brimstone.

The Lord spake to Manasses and to his people, but they would not regard: Wherefore the Lord brought upon them the Captains of the Host of the King of Ashur, that took Manasses, and put him in fetters, and brought him in chains, and carried him to Babel, 2 Chron. 33. 10, 11.

Fools, saith holy *David*, *by reason of their transgression, & because of their iniquity*, Psal. 107. 17. From which words *Musculus* infers, that all *wilful transgressors* are arrant *fools*. And it is the saying of *Cardan*, That *dishonesty* is nothing else but *folly* and *madness*. Yea, *Solomon* throughout all his *Proverbs*, by a *fool*, means the natural *man*; and by a wise *man*, a *man sanctified*. O that it were nightly learned, and laid to heart by all, that are yet in the state of unregeneracy! for it is every one of their cases. To conclude in a word, *Without knowledge, the soul is not good*, Pro. 19. 2. The *ignorant* cannot be *innocent*. *I am the light of the world* (says our Saviour) John 8, 12. & 12. 46. *Where light is not, Christ is not: for Christ is light.*

Sect. 16 Object. But here thou wilt say, (or at least thou hast reason to say) if there be so few that are soul-wise, *I* have all the reason in the world to mistrust my self; wherefore, *good Sir*, tell me how I shall be able to get this spiritual and experimental knowledge? this divine and supernatural wisdom?

Answ. By observing these *Five Rules*.

First, Let such a willing and ingenious soul, resolve to *practise* what he *does* already *know*, or *shall* hereafter be acquainted with from the *Word of God*, and *Christs faithful Messengers*: For *He that will do my Fathers Will*, saies our *Saviour*, *shall know the doctrine, whether it be of God or no*, John 7. 17. *A good understanding have all they that keep the Commandments*,

ments (saies holy David) Psal. 111. 10. and proves it true by his own example and experience: I understood (saies he) more than the Ancient, and became wiser than my teachers, because I kept thy precepts, Psal. 119. 97, 98, 99, 100. To a man that is good in his sight, God giveth knowledge and wisdom, Eccle. 2. 26. The spiritual man understandeth all things, 1 Cor. 2. 15. Wicked men understand not judgement, but they that seek the Lord, understand all things, Prov. 28. 5. Admirable incouragements for men to become godly and conscientious: I mean practical Christians.

Secondly, If thou wouldst get this precious grace of saving knowledge; the way is, to be *frequent in hearing the word* preached, and to become *studious in the Scriptures*. for they and they alone *make wise to salvation*, 2 Tim. 3. 15. *Ye erre* (saith our *Saviour*) *not knowing the Scripture*, Matth. 22. 29. Mark 12. 24. We must not in the search of heavenly matters, either *do* as we see *others do*; neither must we follow the *blinde guide carnal reason*, or the *deceitful guide* our corrupt *hearts*; but the *undeceivable*, and infallible *guide of Gods Word*, which is truth it self: and great need there is, for as we cannot perceive the *foulness of our faces*, unless it be told us, or we take a *glass* and look our selves therein: so neither can we see the *blemishes* of our *Souls*, which is a notable degree of spiritual Wisdom, but either *God* must make it known to us by his *Spirit*, or we must collect the same out of the Scriptures, that *Celestial glass*; though this also must be done by the *Spirits help*. Therefore

Thirdly, If thou wilt be *Soul-wise*, and truly profit by studying the *Scriptures*, be *frequent* and *fervent* in *Prayer* to *God*, who is the only giver of it, for the direction of his *holy Spirit*: For first, humble and faithful *Prayer*, ushered in by *meditation*, is the *cure of all obscurity*. Especially being accompanied with *fervour* and *fervency*; as you may see, *Matth.* 21. 22. *If any lack wisdom*, saith St. *James*, *let him ask of God, who giveth to all men liberally and reproacheth no man, and it shall be given him*, Jam. 1. 5. Mark the words, it is said, *if any*; wherefore let no man deny his soul this comfort. Again, *ask and have*; It cannot come upon easier terms. Yea, *God* seems to like this suit so well in *Sermon*, as if he were beholding to his Creature, for wishing well to it self. And in vain do we expect that *alms of grace*, for which we do not so much as *beg*. But in praying for Wisdom, do not *pray* for it *without putting difference*; desire not so much *brain-knowledge*, as to be *Soul-wise*, and then you will *imploy* your *wisdom* to the *glory of the giver*. Let thine hearts desire be to *know God in Christ*, *Christ in Faith*, *Faith in good works*; to *know Gods Will*, that thou mayst *do it*; and before the knowledge of all other things, desire to *know thy self*; and in thy self, not so much thy *strength*, as thy *weakness*: Pray that thine heart may serve thee in stead of a *commentary*, to help thee understand such *points* of Religion as are *most needful* and necessary, and that thy *Life* may be *an Exposition* of thy *inward man*, that there may be a sweet *harmony* betwixt *Gods word*, *thy judgement*, and *whole conversation*, that what the *natural man* knoweth by *rote*, thou mayst *double by feeling* the same in thine *heart* and *affections*. As indeed *experimental* and *saving knowledge* is no less felt then known; and I cannot tell

how,

how, comes rather out of the abundance of the heart, than by extreme study; or rather is sent by God unto good men, like the Ram that was brought to Abraham when he would have Sacrificed his son Isaac. When Christ taught in the Temple, they asked, How knoweth this man the Scriptures, seeing he never learned them? So it is a wonder what learning some men have, that have no learning! Like Priscilla and Aquila, poor Tent-makers, who were able to school Apollos that great Clerk, a man renowned for his learning: What can we say to it? For no other reason can be given, but as Christ said, Father, so it pleaseth thee: For as Jacob said of his Venison, when his Father asked how he came by it so suddenly? Because the Lord thy God brought it suddenly to my hands. So holy & righteous men do more easily understand the words of God, than do the wicked, because God brings the meaning suddenly to their hearts, as we read, Luk. 24. That Christ (standing in the midst of his Apostles after he was risen from the dead) opened their understandings, that they might understand clearly the Scriptures, and what was written of him in the Law of Moses, and in the Prophets, and in the Psalms, ver. 44. 45. Lo how suddenly their knowledge came unto them! But see what a general promise God (in the Person of Wisdom) hath made to all that serve him, Prov. 1. Turn you at my reproof, and behold I will pour out my spirit unto you, and make known my words unto you, vers. 23. And Psal. 25. The secrets of the Lord are revealed to them that fear him, and his covenant is to give them understanding, ver. 14. These secrets are hid from the wicked, neither hath he made any such covenant with them, but the contrary: As see, Dan. 12. 10. Unto you it is given to know the secrets of the Kingdom of Heaven, but to others in Parables, that they seeing should not see, and hearing they should not understand, Luk. 8. 10. Mark 3. 11. Matth. 13. 13.

Again, It is not enough to pray, except also it be in Christs name, and according to his will, believing to be heard for his sake, and that it be the intercession of Gods own spirit in you: And (being truly sensible of your sins and wants) that you chiefly pray for the pardon of sin, the effusion of grace, and for the assistance of Gods Spirit: that you may more firmly believe, more soundly repent, more zealously do, more patiently suffer, and more constantly persevere in the practise and profession of every duty.

But above all you must know, that as Samsons companions could never have found out his Riddle, if they had not plowed with his Heifer, so no man can know the secrets of God, but by the revelation of his Spirit, 1 Cor. 2. 8. Mat. 16. 17. Yea, suppose a man be not inferiour to Portius or Pythagoras, who kept all things in Memory, that ever they had read, heard, or seen: To Virgil, of whom it is reported, that if all Sciences were lost, they might be found again in him: To Aben Ezra, of whom was said, that if knowledge had put out her Candle, at his brain she might light it again; and that his head was a throne of Wisdom: or Josephus Scaliger, who was skilled in thirty Languages: Yet if he want the Spirit of God to be his teacher, he is a dunce to the meanest and most illiterate believer. For one excellent and necessary prerogative of the spiritual man is this, he hath God for his teacher; he learns the counsels of God, &c. that

that Spirit which only knoweth Gods counsels, Luk. 1. 15. which is no small priviledge: for the Scholar learns quickly, when the holy Ghost is his Teacher; the Eye sees distinctly, when the holy Ghost doth enlighten it. With the *Spirits help*, the means can never be *too weak*; without, never *strong* enough. *Luk.* 24. 44, 45. *Prov.* 1. 23.

Sect. 17. Fourthly, Thou must get *an humble conceit of thine own wisdom*. The *first step to knowledge*, is to know our own *Ignorance*. We must *become fools* in our own opinion, before we can be *truly wise*, as the Apostle sets it down, 1 *Cor.* 3. 18. And indeed, the *opinion of our knowing enough*, is one of the greatest *causes of our knowing so little*: for what we presume to have attained we *seek not* after. Yea, the very *first lesson* of a *Christian* is *humility*. *He will teach the humble his way*, Psal. 25. 9. Jam. 4. 6. 1 Pet. 5. 5. And he that hath not learned the *first lesson*, is not fit to *take out a new*. *Pride* is a *great let* to true *wisdom*: For *God resisteth the proud, and giveth grace to the humble*, Jam. 4. 6. 1 Pet. 5. 5. Whence it comes to pass, that few proud wits are reformed, Joh. 9. 39. And for this cause also did our *Saviour* propound his *woes* to the *Pharisees*, his *doctrines* to the *People*.

A *heart* full of *Pride*, is like a *vessel* full of *air*. This *self-opinion* must be *blown out* of us, before *saving knowledge* will be *poured into us*. *Christ* will know none but the *humble*, and none but humble *souls* truly *know Christ*.

Now the way to become humble, is by taking a serious *view* of our wants. The *Peacocks* pride is much abated, when she looks on the *blackness* of her *legs* and *feet*. Now suppose we know never so much, yet *that* which *we know* is *far less* than that which *we are ignorant of*: and the more *we know*, the *more we know we want*, Prov. 1. 5, 7. Psal. 73. 22. And the less sensible we are of our *blindness*, *sickness*, *deformity*, &c. the more *blind*, *sick*, and *deformed* we are.

Fifthly, Thou must labour to get a true and lively *faith*: for as without *faith* we cannot please God, so without *faith*, no man can *know God*. Faith most clearly beholds those things which are bid both from the *eye of sense*, and the *eye of reason*, John 12. 46. *Unregenerate men*, that want faith, are like *blind Sampson* without his *guide*; or like *Poliphemus*, who never had but *one eye*, and that *Ulysses put out*. For so does the pleasure and custom of sin blind the *Sensualist*.

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We must have *minds* lifted *above nature*, to see and love *things above nature*, *heavenly wisdom*, to see *heavenly truth*; or else that *truth* which is saving, will be to us a *Mystery*, Mark 4. 11. If it seem not *foolishness*, 1 Cor. 2. 7, 8, 14. *To them that are lost, the Gospel is hid*, 2 Cor. 4. 3, 4. Whereas the *Believer discerns all things, even the deep things of God*, 1 Cor. 2. 10. 2, 15, 16. Yea, God *giveth him a mouth, and wisdom, where against all his Adversaries shall not be able to speak or resist*, Luke 21. 15. These are the *five steps*, which lead up to the *palace of wisdom*, which all must ascend by, that mean to enter. If *you have once attained this precious grace of saving knowledge*, *you* will as much as in *you lies*, *employ the same to the glory of the giver*.

An end of the *first part* (as a *penyworth of Lawn* out of the *whole piece*) Such as would have the residue, let them read the *Trial of true Wisdom*, as it is in the *first part* of my *Christian Library*; out of which *Quiver* this *Arrow* is *drawn*.

FINIS.